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BIOGRAPHY.

A SHORT SKETCH OF THE LIFE AND CHARACTER OF COL. JOHN BAYARD.

"I HAVE often thought," says the celebrated author of the Rambler, "that there has rarely passed a life of which a judicious and faithful narrative, would not be useful. For not only every man has, in the mighty mass of the world, great numbers in the same condition with himself, to whom his mistakes and miscarriages, escapes and expedients would be of immediate and apparent use, but there is such an uniformity in the state of man, considered apart from adventitious and separable decorations and disguises, that there is scarce any possibility of good or ill, but is common to human kind. We are all deceived by the same fallacies, all animated by hope, obstructed by danger, entangled by desire, and seduced by pleasure."

In the life of him who is the subject of the following sketch there is indeed nothing so pre-eminent as to claim the notice of the historian, or the grateful memorial of a nation. Yet it may truly be affirmed that in all his conduct, as well public as private, there was such a purity and elevation of principle; such a disinterested ardour and promptitude in promoting the public good, or in contributing to individual happiness, as commanded universal respect and esteem. His biography, therefore, may not only furnish materials for the gratification of his surviving friends, but

for the benefit of society at large. But whatever good the *tenor* of his life may have a tendency to produce, it is the *closing scene* of it which forms the best comment on the principles he had professed; which, by adding a *death-bed testimony* to that of a consistent life, shows the inestimable importance of that gospel which has "brought life and immortality to light," which proves with what a holy composure and triumphant joy, a real believer can behold the near and certain dissolution of his nature—how cheerfully he can part with what he has held most dear on earth, and with what transport rise on the wings of faith, to those "mansions of bliss reserved for the righteous, where they shall shine like stars in the firmament, for ever and ever."

Col. John Bayard was born on the 11th of August, 1738, on Bohemia manor, in Cecil county and state of Maryland. His father, whose name was James, was the youngest of three brothers, who were all settled on adjoining farms, and lived with each other on terms of affectionate intimacy. They were all men of piety and worth, and highly respected in the circle of their acquaintance. James, the father of Col. John Bayard, by adding commercial enterprise and industry to the cultivation of a farm, in a few years accumulated what, at that time, was considered a handsome estate. This, however, he did not long live to enjoy. Both he and his excellent wife (whose maiden name was Ashton) died early, leaving two sons, John and James, their only surviving children, to the care of more distant relatives. As his father had died without a will duly executed, John, the eldest son, became intitled by the laws of Maryland to the whole real estate. Such however was his affection for his brother, (who, although a twin, was the younger of the two,) that no sooner had he reached the age of manhood than he immediately conveyed to his brother, one half of the estate he had so inherited.

The two brothers received their classical education under the direction of the Rev. Dr. Samuel Finley, who at this time kept an academy of high reputation in Chester county, Pennsylvania, and who afterwards was chosen President of the college of New-Jersey.

Having finished the elementary part of their education under Dr. Finley, they were removed to Philadelphia for the purpose of being put to business. Mr. John Bayard was put into the compting house of Mr. John Rhea, a merchant at that time of considerable note. James (father of James A. Bayard, Esq. at present a Senator of the United States from the state of Delaware,) pre-

ferring the study of physic, was put apprentice to the late Dr. Cadwallader. It was during his apprenticeship with Mr. Rhea, that the seeds of grace sown in the heart of Mr. John Bayard, began first to take root. With advancing age the growth increased, till in the lapse of successive years it produced those precious *fruits of righteousness*, which, in the course of his active and useful life, have abounded so much to his own honour and to the benefit of all who were connected with him.

When the period of their several apprenticeships had expired the brothers entered into business with ardour, but more intent on doing good than on accumulating wealth. United as they had ever been, not only by birth and education, but by the closest ties of affection, they seemed resolved not to be disunited by their connexions in life. They married two sisters, the daughters of Mr. Andrew Hodge, a respectable merchant in Philadelphia. Margaret, the eldest sister, from her union with the eldest brother, became the parent of fifteen children, of whom seven only are at present living.

From the serious turn of mind which the subject of this memoir had acquired during his apprenticeship, he early became a communicant of the Presbyterian church, then under the charge of the Rev. Mr. Gilbert Tennent. Some time after his marriage he was chosen a ruling elder of this church, which place he filled for many years with zeal, reputation and usefulness. During the several visits which the Rev. Mr. George Whitefield made to America, he became intimately acquainted with Mr. Bayard, and much attached to him. They made several tours together through, what were then, the American colonies, always returning better pleased with each other. So much indeed was Mr. Whitefield attached to the Bayard family, that he often expressed a wish to have his remains deposited in their family burying place at Bohemia, should it be his lot to die in America.

On the 8th of January, 1770, Mr. Bayard lost his only brother, Doctor James A. Bayard, a man of promising talents, of prudence and skill, of a most amiable disposition, and growing reputation. This was a shock which his affectionate heart could with difficulty sustain. As he had loved his brother with the tenderest affection, he lamented his decease with the most sincere grief. The violence of his sorrow at first, produced an illness which confined him to his bed for several days. By degrees it subsided into a tender melancholy, which, for years after, would steal across his mind, and tinge his hours of domestic intercourse, and solitary

devotion with a shade of pensive sadness. The current of his affection after the decease of Dr. Bayard, naturally flowed in kind attentions to his widow and children, who wanted nothing which the purse, the counsel, or the friendship of the surviving brother could impart. About four years after this afflictive event, Mrs. Bayard followed her excellent husband to the grave. The subject of this narrative immediately adopted his brother's children and ever after educated them as his own.

At the commencement of the late revolutionary war, which terminated in the independence of these American States, Mr. Bayard took a very active and decided part in favour of his country. He was at first chosen a captain, then Major, and finally Colonel of the second battalion of the Philadelphia militia. At the head of this corps he marched to the assistance of general Washington at the close of the year 1776, and was present and engaged at the battle of Trenton. When the army retired to winter quarters, the militia were allowed to revisit their homes, at which time Colonel Bayard had an opportunity of returning to the bosom of an affectionate and anxious family. The alarm which had been spread in the city of Philadelphia by the apprehension of British depredations, induced Colonel Bayard to remove his family a few miles into the country, out of the way of immediate danger. He himself having been elected a member of the Council of Safety; then of the Legislature (of which for many years successively he was chosen Speaker,) was much absent from home, and ardently devoted to the discharge of his public duties.

In the autumn of the year 1777, the British forces, after landing at the head of Elk river, and obliging the American army to retire before them, crossed the Schuylkill and took possession of Philadelphia. On the main road which the British pursued, Col. Bayard had placed his family. At the approach of an enemy they were compelled to fly, and found an asylum under the hospitable roof of Mr. Andrew Caldwell, at Pottsgrove, where they continued for more than six weeks. During this time Colonel Bayard was at Lancaster, in Pennsylvania, attending the Legislature of the state. Here a circumstance occurred which displayed a gratitude, as unlimited and sincere, as it was extraordinary; and as honorable to the heart that could feel, as to the character that could inspire it. It was reported that Colonel Bayard's house on the Schuylkill, with all his effects there, had been destroyed by the British army, and that his servant who had the charge of a great part of his personal property, then vested in public securities, had gone off

with it to the enemy. Mr. William Bell, a gentleman who had served his apprenticeship with Colonel Bayard, and who had by industry accumulated a property of several thousand pounds, hearing this report, and believing it to be true, not only offered, but insisted that Colonel Bayard should accept the one half of his estate, with no other condition than that it should be repaid when convenient. Happily the report was without foundation, and no necessity existed for deciding on the acceptance of this generous offer. It is due however to the character of the worthy Mr. Bell to say, that neither before nor since the incident mentioned above, has he ever omitted any opportunity of evincing the highest respect and the warmest attachment to the person and memory of his deceased friend and benefactor.

As there was reason to conclude that the British army intended to hold Philadelphia, as a permanent station, Colonel Bayard found it necessary to place his family more out of danger and further from the enemy. Accordingly he removed them, in the spring of 1778, to his native place on Bohemia manor. But the evacuation of Philadelphia by the British in the summer, allowed Colonel Bayard to return with his family to the city, the ensuing autumn.

In the year following, the government of Pennsylvania, in consideration of his zealous and active services, offered Col. B. the place either of state treasurer, or city auctioneer. He chose the latter, as affording a prospect of the best support to a numerous, expensive, and increasing family.

On the 13th of April, 1780, the wife of his youth was taken from him by death, in the fortieth year of her age, leaving to his care a large family of children, many of whom were too young rightly to estimate the loss they had sustained. His heart was deeply affected by this loss; but the consolations of religion, and the habits of resignation to the divine will, which he had early acquired, supported him under this afflictive change. In the decease of so faithful and affectionate a wife—of so kind and watchful a parent, the whole family and circle of relations, sympathized in his distress. They knew her value, and with unaffected grief, mourned her departure. Her good sense and discretion, her affectionate disposition and conciliating manners, made her the ornament and delight of domestic life. Devoted to the care of her family, ever happy in the exercises of devotion and the offices of charity, her

life was tranquil, exemplary, and useful. As well by her instructions as her example, she

"Allur'd to brighter worlds, and led the way."

The interest of a large family, consisting in part of small children, rendered it expedient that Col. B. should not long continue in the comfortless state of a widower. Accordingly in the year 1781, he paid his addresses to Mrs. Mary Hodgden, widow of Mr. John Hodgden of South Carolina, to whom he was united on the 5th of May, in the same year. No connexion could afford a fairer prospect of long continued happiness than the one he had now made. But (so precarious is the tenure of every temporal enjoyment!) it was his lot to pass but little more than four years in an union with this excellent woman. She died on the 13th of August 1785, very suddenly, in the fortieth year of her age, leaving one child "orphaned at its birth," but which soon followed its mother, to "the house appointed for all the living." Their remains were deposited in the same grave.

Thus was Col. B. once more reduced to the solitary state of a widower. This reiterated loss was severe as it was unexpected, and the melancholy event induced a deep depression on his mind. By the intrigues of party, he had, some short time before, been removed from the place of city auctioneer. Hence he had not the avocations of business to relieve the sorrows of a wounded heart. He believed his own dissolution to be near at hand, and under this impression arranged his temporal affairs. It pleased heaven however to prolong his valuable life and to vary the scene of his subsequent usefulness. In the autumn of the year 1785, he was appointed a member of the old congress, then sitting at New-York. Here he repaired, attended by his eldest daughter; and had the consolation of passing those hours which were not allotted to public business, chiefly in the family of his respected friend and father-in-law, the Rev. Dr. Rodgers, where he and his daughter were received as inmates.

The following year having been left out of the delegation to congress from the state of Pennsylvania, his spirits were greatly depressed, chiefly from the want of some occupation, calculated to engage his active mind.

In the spring of 1787, he retired to Germantown, with his family. His time here was passed chiefly in attending to a small

garden; varied with occasional society and reading. Feeling himself however extremely solitary in a single state; and perceiving that his family suffered much from the want of a female head, he once more determined to unite himself in the bonds of matrimony. His attentions were directed to Miss Johannah White, daughter of Anthony White, Esq. of New-Jersey, which proving agreeable, they were married on the 29th of November following.

After passing the winter in Philadelphia, he removed the ensuing spring to New-Brunswick, as the place of his settled residence. Here he studied to unite public usefulness with private happiness. He was successively elected mayor of the city, judge of the Court of Common Pleas, for the county of Somerset, and a ruling elder of the presbyterian church in this place. While mayor of the city, he happily planned and superintended the execution of several valuable improvements, which will long remain monuments of his enterprise, his diligence, and disinterested zeal for the public good.

As a judge, he presided for nearly ten years in the Court of Common Pleas, with honour to himself and advantage to the country. As an elder of the church, he served it with singular attention and fidelity till the close of life as a constant representative at the General Assembly, and in its inferior judicatories.

[*The remainder in our next number.*]

RELIGIOUS AND MORAL ESSAYS.

ON THE DIFFERENT VIEWS AND EXERCISES OF EMINENT CHRISTIANS.

THE ultimate effect of true religion is to deliver man from sin, and to make him holy; or in other words, to produce in him a conformity to the image of God. Every method, mean and motive, by which this may be effected is to be approved; always remembering, however, that in judging whether any thing be conducive to this end or not, we must have the unequivocal sanction of the word of life. But it is not improbable that methods, means, and motives, somewhat different in their nature, yet all warranted by scripture, may, with different persons, be principally instrumental in promoting the work of sanctification. The natural temper,

the education, the habits of thinking, the incidental states of mind, and the favourite views of divine truth, are seen to be so extremely various among men of unquestionable piety, as to lead almost unavoidably to this conclusion. A single variety of the kind contemplated shall be noticed in the sequel of this essay

With many eminent christians there is nothing that so much affects the heart, and cherishes within it all holy desires, as *direct views of Christ*—of his character, his offices, his work, his all-sufficiency; of the fulness and the freeness of God's pardoning mercy and sanctifying grace; provided and proffered through him; of the safety of appearing in his righteousness; of trusting in his protection and covenanted faithfulness; and the consequent certainty of eternal life to every real believer. Under lively views of this description the persons whose character we here desire to mark, are often filled with a sense of unutterable gratitude. Embracing the Redeemer in the vigorous exercise of faith, elevated with an assured hope of immortal life, and glowing with the love of God, all sin is, in the utmost degree, detestable to them, all duty is delightful, and all sufferings are welcome. "Deliver me from whatever is contrary to the nature and will of my God, show me in what manner I may best express my sense of obligation to him, how I may please, and serve, and glorify him the most, and my supreme desire is fulfilled." This is the language which is ready to break from the lips of such a christian, at the seasons we contemplate; and it is a language which a life of the most exemplary piety, benevolence, patience, purity, and active usefulness, demonstrates to be sincere.

Other eminent christians there are who seem chiefly to employ their minds with *direct views* of the excellence of holiness, the equity and obligation of God's law, the hatefulness of sin, and the desirableness of being changed into the divine likeness; without making such an immediate and abundant use of the plan of salvation by Jesus Christ—Not, by any means, that they overlook, slight, or disregard it. On the contrary, they fully believe and earnestly contend for the truth, that the work of the Redeemer is the whole meritorious cause of a sinner's acceptance with God; and on this they rest for themselves, as the only ground of their justification unto life everlasting. But still, they do not appear to have the work of sanctification carried on in them so much by the direct and powerful influence of the principle of gratitude to Christ, as by a more abstract and immediate view of the excellence of

God's law and our obligations to obey it, the necessity of forsaking every false way, the indispensable duty of christians both to adorn and promote true religion, the unspeakable pleasure of being assimilated to the likeness of their heavenly Father, preserving a sweet intercourse and holy communion with him now, and the hope of a perfect conformity and communion in the world to come.

The first class of christians above described, in thinking and speaking of religion, are constantly dwelling upon *faith;* the second are as remarkable for insisting on *repentance*. The latter class sometimes charge the former with leaning to *Antinomianism;* the former accuse the latter of tending to *legality*. Nor is it merely among private christians, or those of small degrees of information, that the distinction which has now been specified, and the allegations which have been noticed, may be observed. Writers of the first distinction on religious subjects may, it is believed, be characterized, by their falling very much into the one or the other of the classes that have been designated. Luther, Owen, Boston, Romain, and those who resemble them, belong to the first class: Baxter, Shaw, Scougal, and a host of others, to the second. The distinction is also very visible in the current publications of the day; that is, of those which are manifestly and zealously favourable to vital godliness, for of others it is not intended to speak. The writers for the Christian Observer in England, and with a few exceptions, the other authors in the Episcopal church, who appear as advocates for evangelical truth and piety, belong to the second class; while the conductors of the Evangelical Magazine and the English dissenters generally of calvinistic principles, will be found to rank with the first.

If we seek for the causes of that diversity which has now been stated, we shall probably find them in the difference of early education or religious instruction; in the authors that have been the most read, or the persons who have been most regarded as guides and directors in religion; in a desire of avoiding errors which appeared to be most dangerous or which at the time were most prevalent; in the particular cast of mind, and the favourite train of religious thought, or the most agreeable exercises, of the parties severally concerned. From the operation of some of these causes it may probably have happened that the very same person has, at one period of his life, adopted the one system, and at another period has changed it for the other. As our circumstances and the state of our minds vary, our views of the importance of

certain truths are often greatly altered, and the impression they make upon us, and their real usefulness to us, are much increased. This ought to teach us to be candid and charitable towards those who differ from us on some points in religion, especially when that difference consists more in laying an undue stress on what we esteem smaller matters, than in rejecting any thing that we think essential; and especially when the difference is produced only by their taking gospel truths and duties *in an order* which to us does not appear the most correct and advantageous, which seems to be precisely the fact in the case now considered.

It would be well, however, if the favourers of the two systems we are considering would carefully and impartially read each other's works, and consider the remarks which are made by the opposite sides severally, on what is supposed to be erroneous and dangerous. It may be that some of those who are included in the first class do really need to be warned against a leaven of Antinomianism. It may be that, occupied much and intensely with great spiritual objects, they do not sufficiently attend to their habitual temper, to the mortification of particular corruptions, to their feelings and carriage toward others, and to the punctual, and creditable, and courteous, discharge of relative duties. This, indeed, is not the *natural tendency* of their system. But if the mind, ingrossed, as it may be, with one part of it, has overlooked what it requires and leads to in another part, it must be highly desirable to see and repair the deficiency. It is highly injurious to evangelical truth, and nothing should more sensibly excite the regret of a soul which knows the love of Christ, than that any should think that an attachment to him will not, in the most powerful manner, teach us to cultivate "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

In like manner, those of the second class may find that the charge of *legality*, which is brought against them, is not wholly without foundation. They may find, on a close and honest examination, that their system detracts in some measure from the honour which belongs to the Redeemer; and that while it professes, and honestly too, to be seeking the extermination of sin, and an increase of holiness, it has not taken the most effectual method to accomplish its purpose. They should remember that "*Christ* is exalted as a prince and saviour *to give repentance* unto Israel and the forgiveness of sins," and that without grace

and strength constantly derived from him as their spiritual head, every effort to vanquish corruption and to improve in holiness, will prove abortive; that unless we are grossly blinded indeed, we shall constantly see such sin and imperfection cleaving to us, and to all that we do, as will sink us into absolute discouragement, and cut the sinews of all exertion, if there be not an unceasing application to the peace speaking blood of Jesus; and that it is the experience of every christian now, as it was of David formerly, that he can only say, "I will run the way of thy commandments, when thou shalt enlarge my heart."

On the whole, the writer of this essay, after a pretty long and careful attention to this subject, is fully convinced, not only that there are christians of high attainments in both the classes which have been mentioned, but that there is nothing in either which should render those who are found in it uncharitable and censorious toward those who belong to the other:—He is convinced, not only that all the essentials of religion are held by both, and that both are sincerely aiming at the promotion of a holy temper and practice in themselves and others, but that, as happens in other cases, a sovereign God may have permitted his own people to differ in the manner we have stated, that they might be centinels over each other, warn each other of danger, and thus contribute to the extension of truth in its purity, and in that way which is best suited to the various tastes, habits and states of mind among mankind, in a greater degree than would have been the case, if only the one system had been adopted and pursued. All this notwithstanding, we are to remember that though God may permit error and over-rule it for good, this is never a reason why we should knowingly or voluntarily adopt or countenance any error. It is perfectly consistent that we should cherish the most fervent charity for those who we believe have fallen into some unessential errors, and yet be very desirous both to avoid them ourselves, and to correct them in others, so far as it may be in our power. Under this impression, and with this view, the writer feels constrained to say that the first of these systems has his decided preference, the reason for which shall be assigned in the subsequent part of this essay.

[*To be continued.*]

The place which the following Essay occupies in our Magazine was intended for No. 1, of a series of essays, calculated to arrest the attention of those who are partial to light reading. It was found, however, that the first number could not be prepared for the present month.

Mr. Editor,

The Magazine for February last, contained some thoughts on infant baptism. From the editor's preamble thereto, and from the dissertation itself, it would seem, that the writer is of opinion, that *all* children should be excluded from baptism, whose *immediate parents* do not offer them to God, in that ordinance: or that sponsors should, in *no case* be admitted in the administration of baptism. The promiscuous administration of baptism, or the administration thereof, to children in *all* situations and circumstances, I would be sorry to encourage. Nor do I think, that the presbyterian church in America is in danger at present of falling into that practice. Our catechisms and confession of faith, are very judiciously expressed on that article. They state that "the infants of such as are members of the visible church are to be baptized." But I do not understand them, as stating, that the infants of *all* others *shall not*, in any case, be baptized.

The following words, in the shorter catechism, "Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ and obedience to him; but the infants of such as are members of the visible church are to be baptized," contain the substance of what is said, both in the larger catechism and confession of faith, in relation to the *subjects* of baptism. The former part of this sentence, viz. "Baptism is not to be administered to any that are out of the visible church till they profess their faith in Christ and obedience to him," refers to *adults*, and, therefore, any remarks thereon at present would be superfluous: the latter part thereof, viz. "but the infants of such as are members of the visible church are to be baptized," is in point. Although these words assert, that the infants of members of the church, are to be baptized; yet they do not assert, that the infants of those who are not members of the church, *shall not* under any circumstance whatever, be baptized. Nor do they assert that *parents themselves* must offer *their* children in baptism, or that they canot be offered by any other. Ex. gr. A. and B. have children; A. is a member of the church, B. is not. When our confession of faith and catechisms declare that the children of A. are to be baptized, they do not *thereby* declare that the children of B.

are not to be baptized. Nor do they declare, that, unless the children of A. are offered by *himself*, they shall remain unbaptized.

Take the two following examples, in which, I think sponsors ought to be admitted to present children in baptism. 1. They ought to be admitted to offer a child in baptism, whose parents were members of the church, which parents died when the child was young and unbaptized.

Let us suppose, that a religious brother of the deceased father or mother, undertakes to raise this child, and to educate it in the all-important doctrines of christianity. This uncle and guardian of the orphan, desires to have it baptized, and to obtain his desire, he says to his minister, "I have a little child providentially entrusted to my care; its parents you know, are both lately dead. They were in good standing in the church, and would have had this child baptized, but death prevented them. This child is federally holy and has a standing in the church, in consequence of the standing of its parents. *For the unbelieving husband* 1 Cor. vii. 14, *is sanctified by the wife and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy.* Now if a child, *one* of whose parents is a member of the church, is holy; much more is that child holy, whose parents are *both* members of the church. *This* is the case of the child, whom I wish to be baptized. You will not, I hope, deny this child its right to the privileges of one in full standing in the church, or refuse it baptism, the token of its membership merely because its parents are dead. I come forward, in the name of the deceased parents and on behalf of their child. Permit me, by offering this child in baptism, to perform what I verily believe to be my duty; and to obtain for the child what belongs to it, as its special privilege." The denial of baptism to a child in circumstances similar to those just mentioned, appears to me, not only contrary to the tender manner, in which Jesus Christ treated little children, and to the whole current of scripture, with respect to them: but also contrary to the common feelings of humanity. However, from the discussion which I have mentioned, in the February Magazine, I cannot ascertain with certainty, whether the author wishes to see children of the above description excluded from baptism or not.

2. When a child, of parents who are not members of the church, is removed, while young, from its parents, and introduced into a religious family, the head of that family ought, at his own

request, to be admitted to offer that child in baptism. In relation to children in this situation, let us attend to what was enjoined on Abraham, with respect to the circumcision of every man-child under his care, Gen. xvii. 11, 12, 13. " And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you; every man-child in your generations: he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant." The command that children of eight days old should be circumcised, was an intimation that a child was not to be circumcised, prior to the eighth day of his age. If Abraham, at the institution of circumcision, had in his family, servants male and female, the parents of those who were born in his house, he unquestionably taught these parents the nature of circumcision, and the solemnity of the transaction. He then circumcised first the fathers, and then their male children. The method in which presbyterians proceed in admitting whole families into the church is in perfect harmony with this. They carefully instruct the parents in the fundamental truths of the gospel, and, at the request of the parents, they baptize, first themselves, and then in consequence of *their* membership, they baptize their children.

The direction to circumcise every man-child bought with money of any stranger, obliged Abraham to circumcise *young children whom he had lately purchased*, if any such were in his house. The argument therefore, is strong, if not equally strong, in favour of the circumcision of young servants, lately bought, whether we suppose, that any such were in his family, at that very instant, or not. If *such* were in his family, he was commanded to circumcise them; for he was commanded to circumcise every man-child bought with his money of any stranger. This explicit command, in my opinion, ascertained and fixed a principle, viz. that *every person* in that situation should be circumcised. And to conclude that he did not obey, would be an unbecoming reflection on his character. But the phraseology used in the passage of scripture already quoted, accords with the sentiment, that among the male children bought with Abraham's money, there actually was, when circumcision was instituted, a number of young children whose parents did not live with him, and over whom he, as a master, had no jurisdiction. The manner of expression is very emphatical, " Every man-child—bought—of any stranger—

must needs be circumcised." It is scarcely supposeable that an injunction so pointed, would have been divinely laid on Abraham, to circumcise "Every man-child—bought with his money—of any stranger," if there had been no young male children in his house, at that very time, who had been bought with his money. By *young* children, I at present mean children between eight days and thirteen years of age. I mention thirteen years, because that was the age of Ishmael when he was circumcised, Gen. xvii. 25. And because that between eight days and thirteen years is the most usual time of any other, in the whole lives of children, for them to be sold or bound out. In the quotations from Dr. Guyse and Mr. Boston (whose sentiments in theology I esteem very highly) made by the writer, on infant baptism, in the Magazine of February last, children *in this situation* are not brought into view at all, except they are in these words of Mr. Boston. "The law obliged all male children among them to be circumcised. But it also obliged them, to be subjects theologically capable of the ordinance." To this I reply, the Lord's explicit command to Abraham to circumcise "Every man-child, bought with his money of any stranger," gave to *every man-child* bought of any stranger a "theological" capacity to be circumcised.

Was not the introduction of persons of this description into the church, by circumcision, a privilege which they enjoyed? But were ever the privileges of any class of mankind diminished by the advent of the Lord Jesus Christ? Nay, did ever Jehovah grant *any privilege* to *any description* of men; and then *revoke that privilege* without substituting in its place *another*, either *as great* or *greater?* A christian master now stands in a relation to his servants, similar to that in which Abraham stood to his. Hence a young child, born of parents, *black* or *white*, transferred to the family and care of a pious master, may be orderly baptized, *at the request* of that master, who may not be so baptized for *its own parents*. Why may such a child be baptized, if under the permanent instruction of a godly master, which child ought by no means to be baptized for its *own parents?* Because its *own parents* being out of the visible church, are not to be baptized, "till they profess their faith in Christ and obedience to him." And while they are *out of the church themselves*, they cannot have a right to introduce their children into it. 1 Cor. vii. 14. What then gives *their* child a right to baptism, on its subjection to the jurisdiction of a christian master? A *sovereign God* hath attached a right to a standing in the visible church, to such a child, *on its removal* from an *irre-*

ligious to a *religious* family. What gave "every man-child bought with Abraham's money of any stranger" a right to be introduced into the visible church by circumcision? Their being in *Abraham's family*, and not under the dangerous instructions of ignorant heathens. The translation of a child, from the family of an infidel, heathen, Mahometan, or Jew, into that of a sincere christian is a very important and promising event *for that child*. It is thereby brought into the school of Jesus Christ, whose religious master will conscientiously instruct it in doctrines calculated, under the blessing of heaven, to make it wise unto salvation.

It is not unnatural for a religious master, who intends to train up his young servants, as well as his children, in the way they should go; to reason with himself as follows, in relation to a young child recently bound to him. "A little child, born of strangers, is now become one of my family. The education of this child, is providentially committed to me. I must soon meet this child at the tribunal of the Lord Jesus Christ, the Judge of the quick and the dead. Shall I offer it to God in baptism or not? Abraham was *emphatically commanded* to have every man-child bought with his money circumcised. I believe that I stand in the same relation to my servants in which Abraham stood to his. The doors of the church are not more narrow under the New Testament dispensation than they were under that of the Old. But God's command made it Abraham's duty to circumcise every man-child, as well those *bought with his money*, as these born in his house. And it was the *privilege* of Abraham's servant to be circumcised, and thus introduced into the visible church. And it appears to me, to be *my duty* to have my young servant baptized, and to be *his privilege* to occupy a standing in the church in this method."

The writer against the admission of young servants into the church by baptism, mentions hypothetically, the child of a despised African, presented in baptism, by its master, and afterwards sold, while in a state of minority, to another master, who would wish to obliterate religious impressions from its mind; and justly appears startled at such conduct. I never knew, nor heard of, such an instance; but if a *number* of such instances could be produced, the insincerity of a hypocrite, ought not to preclude an honest man from an opportunity of performing, what he, in his judgment and conscience, believes to be his duty.

The practice of the presbyterian churches in America, in the admission of infants to baptism, as far as I am acquainted there-

with, harmonizes with the sacred scriptures, their own confession of faith and catechisms. They do not permit persons to present children in baptism, whom they would not allow a seat at the Lord's table, if that seat were requested by them; which is an evidence that they do not baptize promiscuously, and also that they consider baptism and the Lord's supper to be seals of the same covenant.

In this short dissertation, I have omitted quotations from authors, who defend the right of pious masters to present young servants in baptism. I have also carefully avoided acrimonious expressions, which are dishonourable, when found in performances similar to the Assembly's Magazine. G.

REVIEW AND NOTICE OF NEW PUBLICATIONS.

"Letters concerning the constitution and order of the christian ministry, as deduced from scripture and primitive usage; addressed to the members of the united presbyterian churches in the city of New-York. By Samuel Miller, D. D. One of the pastors of said churches." 12 mo. pp. 355.

These letters are of the controversial kind. In the state of New-York, for some time past, a litigation has been carried on, with considerable ardour, between the presbyterians and episcopalians, on the subject of church order and government. This is an event which we think ought to be regretted, and the author of these letters appears to regret it sincerely. He has however judged it to be his duty to furnish his own people with such information on the matter in debate, as may prevent their being discontented with the communion to which they belong, and enable them to answer the arguments and suggestions of their opponents. With this professedly in view, he has written a book which, in our judgment, is calculated to be extensively useful. There is no point of any considerable importance in this controversy which he has not handled; and the whole is done in a manner highly reputable both to himself and his cause. He presses every argument with force, and with the spirit of a man who fully believes that truth is on his side, and that this truth is important. Yet the work exhibits nothing of that acrimony, bitterness or severity with which religious controversy is too often mingled and debased. On the contrary we are ready to

believe that Dr. Miller's opponents themselves, however widely they may differ from him in opinion, may read his book without offence.

As the subject which these letters discuss has been agitated but little in this country since the revolution, and the time is probably approaching when it will need to be better understood than it is at present, we sincerely rejoice to see a publication of the kind and character which we here recognise. It is short, comprehensive, judicious and liberal. We recommend it to the particular attention of theological students, and to such of the laity as are desirous of understanding the grounds on which the presbyterian church claims the sanctions of scripture institution and primitive christian practice.

Our limits will not permit us to make large extracts. We shall give a statement merely of the topics discussed, and two short specimens of the doctor's manner of writing. The first letter is principally employed in showing that there is, prior to all inquiry into their evidence, a strong general presumption against the claims of those episcopalians who maintain that their church is exclusively the true church. The second and third letters are employed in considering "the testimony of scripture" on the controverted points. "The testimony of the primitive fathers" is the subject of the fourth letter, and "the testimony of some of the later fathers," that of the fifth. The sixth letter contains "the testimony of the reformers and other witnesses for the truth, in different ages and nations." In the seventh, the doctor states what have been "the concessions of eminent episcopalians" in regard to this controversy. In the eighth, he traces "the rise and progress of prelacy." The ninth and last letter is entitled, "Practical influence of prelacy—Uninterrupted succession—Recapitulation—Concluding remarks."

The doctor closes the first letter in the following words: "Had any of the numerous works which have been published on the subject of these letters been in general circulation among you, or had it been easy to put them in circulation, I should have thought it unnecessary to ask your attention to the following sheets. But as most of those works are too voluminous to be generally read; as several of the best of them are in a language not generally understood; as many of them contain much matter inapplicable to the state of our country; and as others, being intended to answer particular purposes, are too confined in their views, I have thought myself justifiable in attempting to lay the subject before

you in a form somewhat different from that of any work with which I am acquainted. And in doing this, I am not without the hope, that you will be disposed to receive with some partiality, and to peruse with a kind interest, an address from one who has laboured sincerely, though with many infirmities, for more than twelve years, to promote your spiritual interest, and who *has no greater pleasure than to see you walking in the truth.*

" To treat the question considered in the following pages, in all its extent, and even to present the principal arguments with a fulness desirable to some readers, would be to fill several volumes. In contracting the discussion, therefore, within the limits of this little manual, I have laid myself under the necessity of being every where extremely brief, and of totally excluding many topics, both of argument and illustration, which might be profitably introduced. But, amidst this unavoidable brevity, I hope you will do me the justice to believe, that no assertion will be made but what I conscientiously consider as susceptible of the most abundant proof; that no arguments will be stated, but those which I believe to have stood immoveably solid, after every attempt to answer them; that no authorities will be produced, but those which are generally admitted to be of the most respectable character; and, in a word, that the whole subject will be presented as fairly and impartially as I am able. With respect to *authorities*, indeed, I have endeavoured, in all cases in which I could obtain access to them, to quote the most distinguished Episcopal writers themselves. The concessions of learned and wary adversaries, in favour of our doctrines, carry with them peculiar weight.

" But before I conclude this introductory letter, suffer me, my dear brethren, to remind you, that the names and powers of Christ's ministers, and the form of government adopted in his church, though objects of inquiry, on various accounts, highly interesting, are yet to be numbered among the *externals* of religion. You may maintain perfectly correct opinions on these subjects, and yet, after all, have no just claim to the christian character. You may be connected with the purest church on earth, and may receive all its ordinances, from the hands of the most regular and valid ministry in Christendom, and yet be *aliens from the commonwealth of Israel, and strangers to the covenant of promise.* It is true, the externals of religion have a closer connexion with its spirit and power than is commonly imagined; but still they are externals only, and must not be suffered to usurp a disproportioned share of our regard. The scriptures speak to us

frequently respecting the outward organization of the church; but they speak to us much more frequently; they dwell with much more fervent and solemn emphasis on that faith, which unites the soul to Jesus Christ; that repentance which is unto life; and that holiness of temper and of practice, *without which no man can see the Lord.* Let me beseech you, then, to remember, in every stage of this discussion, that, *in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature;* and that, while *one saith, I am of Paul, and another, I am of Apollos, and another, I am of Cephas,* unless we are all *of Christ,* united to him by a vital faith, and built upon him, as the only foundation of our hope, we cannot see the kingdom of God. "Every believer in Jesus," says an eminent Episcopalian, "who is a partaker of the grace of God in truth, is a member of the true church, to whatever particular denomination of christians he may belong; without this, popes, bishops, presbyters, pastors, or deacons, are but the limbs of Antichrist and of the synagogue of Satan; and belong to no church which the great Shepherd and bishop of souls will acknowledge for his own."

The second letter is introduced thus: "In all disputes relating either to the faith or the practice of christians, the first, and the grand question is, *What saith the Scripture?* This is the ultimate and the only infallible standard. Whatever is not found in the Bible cannot be considered, in any sense, as *essential* either to the doctrine or the order of the church. This maxim is especially applicable to the subject now under discussion. As the christian ministry is an office deriving its existence and its authority solely from Jesus Christ, the King and Head of his church, it is obvious that his Word is the *only* rule by which any claims to this office can properly be tried, and the duties and powers of those who bear it, ascertained. Every other standard is unauthorised, variable, and uncertain. On the word of God alone can we with confidence and safety rely for direction in things relating to his spiritual kingdom. The declarations of two eminent Episcopal writers on this subject are just and weighty. 'The Scripture,' says Dr. *Sherlock,* 'is all of a piece; every part of it agrees with the rest. The Fathers many times contradict themselves and each other.' In the same strain speaks the celebrated *Chillingworth.*— 'I, for my part, after a long, and (as I verily hope and believe) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my feet, but upon this rock only, viz. the Scripture. I see plainly, and with my own

eyes, councils against councils, some Fathers against others, the same Fathers against themselves, a consent of Fathers of one age against a consent of Fathers of another age, and the church of one age against the church of another age.' But it is needless to multiply reasonings or authorities on this subject. The *sufficiency* and *infallibility* of the Scriptures alone, as a rule of Faith and practice, was assumed as the grand principle of the Reformation from Popery, and is acknowledged to be the foundation of the Protestant cause.

"Let us, then, examine what the Scriptures say on the point in dispute. And here it is proper to premise, that whoever expects to find any formal or explicit decisions on this subject, delivered by Christ or his Apostles, will be disappointed. It is true, the discourses of the Saviour, and the writings of those who were inspired with the knowledge of his will, contain many observations and instructions concerning the Christian ministry: but they are chiefly employed in prescribing the qualifications, and urging the duties of those who serve God in the Gospel of his Son, rather than in defining their titles, in settling questions of rank and precedence among them, or in guarding the immunities and honours of their office. The necessity of knowledge, piety, zeal, diligence, self-denial, meekness, patience, fortitude, and eminent holiness, in ministers of the Gospel, is urged with a frequency, a minuteness, and a force, which evince that, in the estimation of infinite Wisdom, they are regarded as of primary importance. While questions respecting priority, and grades, and privileges, are never once formerly discussed, only occasionally alluded to, and then in a manner so indistinct and cursory as to show that they were considered as objects of inferior moment. What are we to infer from this want of absolute explicitness in the sacred writings? Not that Church Government is a matter of small importance. It would be easy to prove that this is a very dangerous extreme. But we certainly *must* infer, that the Spirit of God does not teach us to lay so much stress on points of ecclesiastical order, as on those precious doctrines which relate immediately to the Christian character and hope, which 'form the essence, and fill the volume of the sacred records.'

"But while the scriptures present no formal or explicit decisions on this subject, we find in them a mode of *expression* and a number of *facts*, from which we may, without difficulty, ascertain the outlines of the apostolic plan of Church order. By a careful atten-

tion to this language, and to these facts, if I mistake not, it will be easy to show—

"That Christ gave but one commission for the office of the Gospel ministry, and that this office, of course, is one.

"That the words *Bishop*, and *Elder*, or *Presbyter*, are uniformly used in the New Testament as convertible titles for the same office.

"That the same *character* and *powers* which are ascribed, in the sacred writings, to *Bishops* are also ascribed to *Presbyters;* thus plainly establishing the identity of *order*, as well as of *name*. And finally,

"That the Christian Church was organized by the apostles after the model of the *Jewish Synagogue*, which was unquestionably Presbyterian in its form*.

"If these four positions can be established, there will remain no doubt on any candid mind how the question in dispute ought to be decided."

Rural Philosophy: or Reflections on Knowledge, Virtue, and Happiness; chiefly in reference to a life of retirement in the country. By Ely Bates, Esq. pp. 276. Hopkins and Co.

A PIOUS layman, of distinguished talents as a writer, is the author of this little volume. It is replete both with entertainment and instruction, and calculated to promote the interests of pure religion. Speculative men who live in the country, those who reside in it for a portion of the year, and those who contemplate a retirement to it from the busy scenes of a city life, would do well to read this work with attention.

Remarks on the use of the Definitive Article in the New Testament, containing many new proofs of the Divinity of Christ, from passages which are wrongly translated in the common English version. By Granville Sharp. 12mo. pp. 150. Hopkins and Co.

FROM this work a copious extract was given in the Assembly's Magazine for August, 1806. We think the book ought to be

* The word *Presbyterian*, though it is commonly used to designate those Churches, which are governed by *Presbyteries* and *Synods*, as the Churches of *Geneva*, *Holland*, *Scotland*, and those of this denomination in the *United States;* yet all those Churches are, in the leading sense of the word, *Presbyterian*, in which *Presbyters* ordain, and are regarded as holding the highest ecclesiastical office.

in the hands of every biblical scholar who can procure it. Critics of the very first eminence have pronounced that it decisively settles the controversy on the divinity of Christ so far as it can be settled by the language of the New Testament.

The following communication was written for a late number of the Eclectic Review. The writer, who is "not insensible of the inimitable excellences of the productions of Shakspeare's genius," appears to us so happy in his expressions on the subject of the following communication, that we are induced to offer it for the perusal of our readers. We hope the remarks it contains will meet the notice of some of our modern eulogists.

A complete verbal Index to the Plays of Shakspeare, adapted to all the editions, comprehending every substantive, adjective, verb, participle, and adverb used by Shakspeare, with a distinct reference to every individual passage in which each word occurs. By Francis Twiss, Esq. 2 vols. 8vo. pp. 1175.

If the compiler of these volumes had been properly sensible of the value of time, and the relation which the employment of it bears to his eternal state, we should not have had to present our readers with the pitiable spectacle, of a man advanced in years consuming the embers of vitality, in making "a complete verbal Index to the plays of Shakspeare."

Had we found him sitting upon the sea shore, busily occupied in arranging, according to their sizes, shapes, and colours, a huge mass of pebbles, the direction which our feelings would have taken may easily be conceived. With similar emotions should we, most probably, have now taken leave of him, had we confined our attention to the relative value of his real and supposed labours. In importance, they appear to us nearly upon a par; although, by the former he has raised a somewhat more durable monument, than he could have done by the latter, of the futility of his pursuits.

Sensations of a stronger kind, whether more nearly allied to pity or contempt we leave the reader to conjecture, take place in our minds, when we come to the account which the author gives of his production, and the estimate which he forms of its worth. So fully does he seem to be convinced of his having merited the gratitude of mankind, that he can find no adequate way of expressing the extent of his pretensions, except by comparing his "*Verbal Index to the Plays of Shakspeare*" to a "*Concordance to the Holy Scriptures.*" Hear him! "It has long been admitted by

divines, that the Scriptures are best elucidated by making them their own expositors; and there seems to be no reason why this method of interpretation should not, with equal success, be applied to all ancient writers, and particularly to Shakspeare." This happy illustration of the labouring thoughts of the writer, we cannot help suspecting to be the suggestion of some drama-loving son of the church; for is it to be supposed, that the labours of Alexander Cruden were to be found amidst the immense pile of "all the editions of Shakspeare" which choked Mr. T.'s study? If, however, we are mistaken in this conjecture, and the Concordance is really there, we would seriously recommend him to turn to the words TIME, ETERNAL, SOUL, DEATH, JUDGMENT, and a few others which these may suggest, and carefully weigh the passages to which he will be referred. By making these interesting sentences "their own expositors," he will not only find them to be "best elucidated," but he will fully discover the reasons for which we form so low an opinion of his toilsome performance, and exhort him to make the Bible, and not Shakspeare, the companion of his declining days.

It is not impossible, that Mr. T. may justly attribute this censurable misapplication of his time and talents to that blind devotion, which fashion requires to be paid at the shrine of Shakspeare, by every one who makes the slightest pretensions to refinement of taste;

> "Ah pleasant proof
> That piety has still in human hearts,
> Some place, a spark or two not yet extinct."

We are not insensible of the inimitable excellences of the productions of Shakspeare's genius; and so far as the tribute of transcendent admiration can be paid, without the sacrifice of moral feeling, and especially of religious principle, we do not withhold it from him: but we say with a far more estimable poet,

> "Much less, methinks, than sacrilege might serve."

He has been called, and justly too, the "Poet of Nature." A slight acquaintance with the religion of the Bible will show, however, that it is of human nature in its worst shape, deformed by the basest passions, and agitated by the most vicious propensities, that the poet became the priest; and the incense offered at the altar of his goddess will continue to spread its poisonous fumes over the hearts of his countrymen, till the memory of his works is extinct. Thousands of unhappy spirits, and thousands yet to

increase their number, will everlastingly look back with unutterable anguish on the nights and days, in which the plays of Shakspeare ministered to their guilty delights. And yet, these are the writings which men, *consecrated* to the service of him, who styles himself the HOLY ONE, have prostituted their pens to illustrate! such the writer, to *immortalize* whose name, the resources of the most precious arts have been profusely lavished! Epithets amounting to blasphemy, and honours approaching to idolatry, have been and are shamelessly heaped upon his memory, in a country professing itself *christian*, and for which it would have been happy, on moral considerations, if he had never been born. And, strange to say, even our religious edifices are not free from the pollution of his praise. What christian can pass through the most venerable pile of sacred architecture which our metropolis can boast, without having his best feelings insulted by observing, within a few yards of the spot, from which prayers and praises are daily offered to the Most High, the absurd and impious epitaph upon the tablet raised to one of the miserable retailers of his impurities? Our readers who are acquainted with London, will discover that it is the inscription upon the monument of David Garrick, in Westminster Abbey, to which we refer. We commiserate the heart of the man who can read the following lines without indignation:

> "And, till eternity, with power sublime,
> Shall mark the mortal hour of hoary time,
> Shakspeare and Garrick, like twin stars shall shine,
> And earth irradiate with a beam divine."

"Par nobile fratrum!" your fame *shall* last during the empire of vice and misery, in the extension of which you have *acted* so great a part!

We make no apology for our sentiments, unfashionable as they are. Feeling the importance of the condition of man as a moral agent, accountable not merely for the direct effects, but also for the remotest influence of his actions, while we execrate the names, we cannot but shudder at the state of those who have opened fountains of impurity, at which fashion leads its successive generations, greedily to drink: Nor shall we cease, as long as our voices can be heard, from warning our countrymen against tasting the deadly stream of theatrical pleasure, or inhaling the pestiferous vapours which infest its borders.

Of our author we feelingly take our leave; regretting the misapplication of that talent of patient and persevering industry, which, in a better pursuit, might have entitled him to the lasting esteem of his country. We would recal to his attention, the expression ascribed to the dying Grotius, one of the most pungent, considering who he was that uttered it, which ever fell from the lips of man, "Vitam perdidi, operose nihil agendo."*

Among the numerous periodical publications of the present period, the attention of the learned world is particularly directed to a new work solely devoted to the interest of literature. It comprises a correct account of all works, whether announced for publication or published; and offers a clear and concise statement of the design and plan of every new work, with abstracts or extracts, showing the manner in which that design is executed, thus forming the most complete Literary Register extant, and a work indispensably necessary for every one who wishes to be informed of the progress of literature. The third number of this work, the RECORDS OF LITERATURE, is just published, and contains nearly two hundred articles of literary information.

Grenock paper.

MISCELLANY.

Account of the dying behaviour of colonel Penruddock, who was executed in the castle of Exon, the 16th day of May, 1655.

AT the present moment when the military character is assumed by so many in this country, it may be peculiarly seasonable to exhibit to public view the sentiments which, in former times, were avowed by a British soldier, and the sources from which he derived his support and consolation in the prospect of death.

The Honourable Colonel John Penruddock, during the protectorate of Cromwell, having been found guilty of high treason, under circumstances peculiarly partial and unjust, was condemned to die.

During the interval which preceded the execution of his sentence, he thus wrote to his lady.

* I have wasted my life in laborious trifling.

"MY DEAREST HEART,

"I even now received thy farewel letter, each word whereof represents unto me a most lively emblem of your affection, drawn with thine own hand in water colours to the figure of a death's head. My dear, I embrace it, as coming first from God, and then from man; for what is there done in this city that the Lord hath not permitted? I look upon every line of thine, as so many threads twisted together into that of my life, which being now woven, my meditations tell me, will make a fit remnant for my winding sheet; upon the reading whereof, I may say with the prophet, I should have utterly fainted, but that I believe verily to see the goodness of the Lord in the land of the living. As this is mine, my dear, so let it be thy consolation. When I think what wife and what children I go from, and look no farther, I begin to cry, O wretched man that I am! But when my thoughts soar higher, and fix themselves upon those things which are above, where I shall find God my Creator to my Father, and his Son my Redeemer to my brother, (for so they have vouchsafed to term themselves,) then I lay aside those relations, and do of all love, my dear, desire thee, not to look towards my grave where my body lies, but toward heaven, where I hope my soul shall gain a mansion in my Father's house. I do steadfastly believe that God hath heard the prayers of my friends, and thine, and mine; and how knowest thou, O woman, whether thou hast saved thy husband? Let those considerations raise thy spirit, I beseech thee; and that for God's sake, and mine. Though I lie among the children of men, which are set on fire against me, yet under the shadow of the Almighty's wings I will hide myself, till this tyranny be overpast. The greatest conflict I have had in this extremity, was my parting with thee: the next encounter is to be with death; and my Saviour hath so pulled out the sting thereof, that I hope to assault it without fear. Though the arms of men have been too hard for me, yet I am now listing myself under the conduct of my sovereign, and an army of martyrs, that the gates of hell cannot prevail against. My dear, I have now another subject to think on, therefore you must excuse the imperfections you find here. I have formerly given you directions concerning my children, to which I shall refer you. May the blessing of Almighty God be upon thee and them, and may there not want a man of my name to be ready to be a sacrifice in this cause of God and his Church, so long as the sun and moon shall endure. I shall now close up all with desiring you to give a

testimony for me to the world, that I die with so much charity as to forgive all my enemies: I will join them in my last prayers for my friends, amongst which you and my children are, for my sake, obliged to pay a perpetual acknowledgment to Mr. Rolles and his lady, and my cousin Mr. Sebastine Isack, for their great solicitations on my behalf. If I should forget this city of Exeter, for their civilities to my own person in particular, and indeed to all of us, I should leave a reproach behind: I will give them thanks at my death; and I hope you and yours will do it when I am dead. My dear heart, I once more bid thee adieu; and with as much love and sincerity as can be imagined, subscribe myself,

"Thy dying and loving husband,

"JOHN PENRUDDOCK."

Exon, May 7, 1655.

His execution took place on the 16th of May, following:

As he was ascending the scaffold, baring his knees, and humbly bowing himself, he used these words: "This, I hope, will prove to be like Jacob's ladder, though the feet of it rest on earth, yet I doubt not but the top of it reacheth to heaven." When he came upon the scaffold, he said, "O wretched man that I am, who shall deliver me from this body of death? I thank God, who hath given me the victory, through our Lord Jesus Christ." Then with abundance of christian cheerfulness he spake to the people as followeth:

"GENTLEMEN,

"It hath ever been the custom of all persons whatsoever, when they come to die, to give some satisfaction to the world, whether they be guilty of the fact of which they stand charged. The crime for which I am now to die, is loyalty, but in this age called high treason. I cannot deny but that I was at Southmoulton in this county: but whether my being there, or my action there, amounts to so high a crime as high treason, I leave to the world and the law to judge. Truly, if I were conscious to myself of any base ends that I had in this undertaking, I would not be so injurious to my own soul, or disingenuous to you, as not to make a public acknowledgment thereof. My trial was public, and my several examinations, I believe, will be produced when I am in my grave. I will refer you therefore, to the first, which I am sure some of you heard; and to the latter, which many of you in good time may see. Had Captain Crook done himself and us that right which a gentleman and a soldier ought to have done, I had not now been here. The man I forgive with all my heart;

but truly, gentlemen, his protesting against those articles he himself, with so many protestations and importunities, put upon us, hath drawn so much dishonour and blood upon his own head, that I fear some heavy judgment will pursue him. Though he hath been false to us, I pray God that I do not prove a true prophet to him.

"It is now our misfortunes to be made precedents and examples together; but I will not do the Protector so much injury as to load him with this dishonour; since I have been informed, that he would have made our conditions good, if Crook that gave them had not abjured them.

"This is not a time for me to enlarge upon any subject, since I am now become the subject of death; but since the articles were drawn by my own hand, I thought myself obliged in a particular justification of them.

"I could tell you of some soldiers who are turned out of his troop for justifying those conditions of ours: but let that pass; and henceforward, instead of life, liberty, and estate, which were the articles agreed upon, let drawing, hanging, and quartering bear the denomination of Captain Crook's articles.

"However, I thank the Protector for granting me this honourable death.

"I should now give you an account of my faith. But truly, gentlemen, this poor nation is rent into so many opinions, that it is impossible for me to give you mine without displeasing some of you; however, if any be so critical as to inquire in what faith I die, I shall refer him to the apostles, *Athanasius*, and the *Nicene Creeds*, and to the testimony of this reverend gentleman, Dr. Short, to whom I have unbosomed myself; and if this do not satisfy, look into the Thirty-nine Articles of the catholic Church of England; to them I have subscribed, and do own them as authentic.

"I have no more to say to you now, but to let you know that I am in charity with all men, I thank God: I both can and do forgive my greatest persecutors, and all that ever had any hand in my death.

"I have offered the Protector as good security for my future behaviour as I suppose he could have expected. If he had thought fit to have given me my life, certainly I should not have been so ungrateful as to have employed it against him. I do humbly submit to God's pleasure, knowing that the issues of life and death are in his hand. My blood is but a small sacrifice; if it had been saved, I am so much of a gentleman, as to have given

him thanks that had preserved it; and so much a christian, as to forgive them which take it. But seeing God by his Providence hath called me to lay it down, I willingly submit to it, though terrible to nature; but blessed be my Saviour, who hath taken out the sting, so that I look upon it without terror. Death is a debt, and a due debt; and it hath pleased God to make me so good a husband, that I am come to pay it before it is due. I am not ashamed of that cause for which I die, but rather rejoice that I am thought worthy to suffer in the defence and cause of God's true church, my lawful king, the liberty of the subject, and privilege of parliament; therefore I hope none of my alliance and friends will be ashamed of it; it is so far from pulling down my family, that I look upon it as the raising it one story higher. Neither was I so prodigal of nature, as to throw away my life, but have used (though none but honourable and honest) means to preserve it.

" These unhappy times indeed have been very fatal to my family: two of my brothers already slain, and myself going to the slaughter. It is God's will, and I humbly submit to that Providence.

" I must render an acknowledgment of the great civilities that I have received from this city of Exon, and some persons of quality, and for their plentiful provision made for the prisoners. I thank Mr. Sheriff for his favour towards us, in particular to myself; and I desire him to present my due respects to the Protector, and though he had no mercy for myself, yet that he would have respect to my family.

" I am now stripping off my clothes to fight a duel with death, (I conceive no other duel lawful);* but my Saviour hath pulled out the sting of this mine enemy, by making himself a sacrifice for me: and truly I do not think that man deserving of one drop of his blood, that will not spend all for him in so good a cause.

" The truth is, gentlemen, in this age, treason is an *individuum vagum*, like the wind in the gospel, it bloweth where it listeth; so now treason is what they please, and lighteth upon whom they will. Indeed no man, unless he will be a traitor, can avoid this censure of treason: I know not to what end it may come, but I pray

* We hope this sentiment will be particularly marked: it is worthy of a christian soldier. How directly does it stand opposed to those false maxims of worldly and military honour which are now so current. And yet does any one suspect that Colonel Penruddock's determination to fight no duel sprung from cowardice?

God my own, and my brother's blood, that is now to die with me, may be last upon this score.

"Now, gentlemen, you may see what a condition you are in without a king. You have no law to protect you, no rule to walk by; when you perform your duty to God, your king, and country, you displease the arbitrary power now set up (I cannot call it government). I shall leave you to peruse my trial, and there you shall see what a condition this poor nation is brought into; and (no question) will be utterly destroyed, if not restored by loyal subjects to its old and glorious government. I pray God he lay not his judgments upon England for their sluggishness in doing their duty, and readiness to put their hands in their bosoms, or rather taking part with the enemy of truth. The Lord open their eyes, that they may be no longer led or drawn into such snares; else the child unborn will curse the day of their parent's birth.

"God Almighty preserve my lawful sovereign, king Charles the second, from the hands of his enemies, and break down the wall of pride and rebellion, which so long hath kept him from his just rights. God preserve his royal mother, and all his majesty's royal brethren, and incline their hearts to seek after him: God incline the hearts of all true Englishmen to stand up as one man to bring in the king, and redeem themselves, and this poor kingdom, out of its more than Egyptian slavery.

"As I have now put off these garments of cloth, so I hope I have put off my garments of sin, and have put on the robes of Christ's righteousness here, which will bring me to the enjoyment of his glorious robes anon."

Then he kneeled down, and kissed the block, and said thus: "I commit my soul to God my Creator and Redeemer. Look on me, O Lord, at my last gasping. Hear my prayer, and the prayers of all good people. I thank thee, O God, for all thy dispensations towards me."

Then kneeling down he prayed most devoutly, as followeth:

"O eternal, almighty, and most merciful God, the righteous judge of all the world, look down in mercy on me a miserable sinner. O blessed Jesus, Redeemer of mankind, who takest away the sins of the world, let thy perfect manner of obedience be presented to thy heavenly Father for me. Let thy precious death and blood be the ransom and satisfaction of my many and heinous transgressions. Thou that sittest at the right hand of God, make intercession for me. O holy and blessed Spirit, who art the com-

forter, fill my heart with thy consolation. O holy, blessed, and glorious Trinity, be merciful to me, confirm my faith in the promises of the gospel, revive and quicken my hope and expectation of joys prepared for true and faithful servants. Let the infinite love of God my saviour make my love to him steadfast, sincere, and constant.

"O Lord, consider my condition, accept my tears, assuage my grief, give me comfort and confidence in thee, impute not unto me my former sins; but, most merciful Father, receive me into thy favour, for the merits of Christ Jesus. Many and grievous are my sins, for I have sinned many times against the light of knowledge, against remorse of consience, against the motions and opportunities of grace. But accept, I beseech thee, the sacrifice of a broken and contrite heart, in and for the perfect sacrifice, oblation and satisfaction of thy Son Jesus Christ. O Lord, receive my soul, after it is delivered from the burden of the flesh, into perfect joy in the sight and fruition of thee. And at the general resurrection, grant that my body may be endowed with immortality, and received with my soul into glory.

"I praise thee, O God, I acknowledge thee to be the Lord. O Lamb of God, that takest away the sins of the world, have mercy upon me. Thou that sittest at the right hand of God, hear my prayer. O Lord Jesus Christ, God and man, mediator betwixt God and man, I have sinned as a man, be thou merciful to me as a God. O holy and blessed Sprit, help my infirmities with those sighs and groans which I cannot express."

Then he desired to see the axe, and kissing it, said, "I am like to have a sharp passage of it, but my Saviour hath sweetened it unto me."

Then he said, "If I would have been so unworthy as others have been, I suppose, I might, by a lie, have saved my life, which I scorn to purchase at such a rate. I defy such temptations, and them that gave them me."

"Glory be to God on high; on earth peace, good will towards men. And the Lord have mercy upon my poor soul. Amen."

So laying his neck upon the block, after some private ejaculations, he gave the headsman a sign with his hand, who, at one blow, severed his head from his body.

The following extract is from Dr. Pinckard's notes on the West Indies. It contains an account of a scene which he witnessed at one of the sales of Negroes. Vol. iii. 353—8.

"The poor Africans, who were to be sold, were exposed, naked, in a large empty building, like an open barn. Those who came with intention to purchase, minutely inspected them; handled them: made them jump, and stamp with their feet, and throw out their arms, and their legs; turned them about; looked into their mouths; and according to the usual rules of traffic with respect to cattle, examined them, and made them show themselves in a variety of ways, to try if they were sound and healthy. All this was distressful as humiliating, and tended to excite strong aversion and disgust: but a wound, still more severe, was inflicted on the feelings, by some of the purchasers selecting only such as their judgment led them to prefer, regardless of the bonds of nature and affection! The urgent appeals of friendship and attachment were unheeded: sighs and tears made no impression: and all the imploring looks and penetrating expressions of grief were unavailing. Hungry commerce corroded even the golden chains of affection: and sordid interest burst every tie of nature asunder. The husband was taken from the wife, children separated from their parents, and the lover torn from his mistress: the companion was bought away from his friend, and the brother not suffered to accompany the sister.

"In one part of the building was seen a wife clinging to her husband, and beseeching, in the strongest eloquence of nature, not to be left behind him. Here was a sister hanging upon the neck of her brother, and, with tears, entreating to be led to the same home of captivity. There stood two brothers, enfolded in each others arms, mutually bewailing their threatened separation. In other parts were friends, relatives, and companions, praying to be sold to the same master, using signs to signify that they would be content with slavery, might they but toil together.

"Silent tears, deep sighs, and heavy lamentations bespoke the universal suffering of these poor blacks, and proved that nature was ever true to her feelings. Never was scene more distressful. Among these unhappy, degraded Africans scarcely was an unclouded countenance. Every feature was veiled in the silent gloom of woe; and sorrowing nature poured forth in all the bitterness of affliction.

"A whole host of painful ideas rushed into my mind at the moment.

" In sad contemplation all the distorted images of this abhorrent traffic presented themselves to my recollection. The many horrors and cruelties, I had so often heard of appeared in their worst shape before me: and my indignation was acutely alive to the unmerited punishment sometimes inflicted; the incessant labour exacted; the want of freedom; and all the catalogue of hardships endured by slaves. I endeavoured to combat the effect of these impressions by attaching my mind to opposite images. The kind treatment of negroes under humane masters occurred to me! I recollected the comfort and harmony of the slaves I had lately seen at 'Profit.' I contemplated their freedom from care, and the many anxieties of the world: and I remembered the happiness and contentment expressed in their songs and merry dances: but, all in vain! The repugnant influence would not thus be cheated. With such distress before my eyes, all palliatives were unavailing. The whole was wrong, and not to be justified. I felt that I execrated every principle of the traffic. Nature revolted at it; and I condemned the whole system of slavery under all its forms and modifications.

" When purchased, the slaves were marked by placing a bit of string, or of red or white tape round their arms or necks. One gentleman who bought a considerable number of them, was proceeding to distinguish those he had selected, by tying a bit of red tape round the neck, when I observed two negroes, who were standing together entwined in each others arms, watch him with great anxiety.

" Presently he approached them, and after making his examination, affixed the mark only to one of them. The other with a look of unerring expression, and, with an impulse of marked disappointment, cast his eyes up to the purchaser seeming to say, 'and will you not have me too?' then jumped, and danced, and stamped with his feet, and made other signs to signify that he, also, was sound and strong, and worthy his choice. He was, nevertheless, passed by unregarded: upon which he turned again to his companion, his friend, brother, which ever he was, took him to his bosom, hung upon him, and, in sorrowful countenance, expressed the strongest marks of disappointment and affliction. The feeling was mutual: it arose from reciprocal affection. His friend participated in his grief, and they both wept bitterly. Soon afterwards on looking round to complete his purchase, the planter again passed that way, and not finding any one that better suited his purpose, he now hung the token of

choice round the neck of the negro whom he had before disregarded. All the powers of art could not have effected the change that followed. More genuine joy was never expressed. His countenance became enlivened. Grief and sadness vanished, and flying into the arms of his friend, he caressed him with warm embraces, then skipped, and jumped, and danced about, exhibiting all the purest signs of mirth and gratification. His companion not less delighted, received him with reciprocal feelings, and a more pure and native sympathy was never exhibited. Happy in being again associated, they now retired apart from the crowd, and sat down in quiet contentment, hugging and kissing the red signal of bondage, like two attached and affectionate brothers, satisfied to toil out their days, for an unknown master, so they might but travel their journey of slavery together.

"In the afternoon of the same day I chanced to be present when another gentleman came to purchase some of the slaves who were not sold in the morning. After looking through the lot he remarked that he did not see any who were of pleasant countenance: and going on to make further objections, respecting their appearance, he was interrupted by the vender, who remarked that at that moment they were seen to great disadvantage, as they looked worse 'from having lost their friends and associates in the morning.' Aye! truly, I could have replied, a very powerful reason why they are unfit for sale this afternoon! If to be of smiling countenance were necessary to their being sold, it were politic not to expose them for long to come. Still, some were selected, and the mark of purchase being made, the distressful scene of the morning was, in a degree, repeated.

THE WORLD AS IT IS.

No. I.

——Decipit
Frons prima multos; rara mens intelligit
Quod interiore condidit cura angulo.

——"As I climbed the steeps of life, *The World*, for such I have since learned the pageant really was, began to open upon me. Viewed from the heights of youth and inexperience, it resembled, (to borrow an elegant and apposite comparison,) a distant landscape sun-gilt. The whole scene appeared to glow with increasing beauty, and splendor, and joy. But the person appointed to superintend my education, endeavoured to persuade me,

that the wide expanse below was obscured by vapour and exhalation. I heard, however, his lectures with incredulous contempt, and attributed my preceptor's unaccountable insensibility to defective vision. Had he told me, that the prospect was indeed illuminated by the full blaze of the solar effulgence, but that an impalpable cloud might dissolve at once the magic vision; had he apprized me, that the innumerable objects discernible from the eminence I then occupied acquired an unreal interest from their distance and consequent indistinctness: had he forwarned me, that when I should descend into the plain, and examine those objects nearly, the greater part would surprise and disappoint me, or even create disgust by their homeliness and offensive qualities, he had gained a more attentive ear. But he commenced at the wrong point: he contradicted the evidence of my senses: he never laboured to exercise and inform my understanding; never taught his pupil to anticipate futurity, nor elevated his mental sight above the horizon that bounded the subjacent prospect to regions far above, beyond the situation of that source of material light which the glory of its Creator "darkens with excessive brightness." * * * * * * * The interval between my leaving the university and entering upon my present profession was passed at the country residence of a gentleman, whose intelligence and mildness of manners, persuaded me to forget that he was one of those whom the generality of his neighbours pitied and almost neglected, as perverted by the wild notions of what they denominated a too severe religion. Mr. M. was indeed my maternal uncle; and the veneration I bore to the memory of my mother taught me to regard him with an appropriate degree of affection. Yet I evidently saw, that he commiserated my practical contempt of the principles inculcated by his sister during the ductile periods of childhood and early youth, and I occasionally thought, that I discovered in him a wish to supply the place of an instructor now no more, but that he anticipated on my part a rude and ungrateful repulse. However, his conversation and habits I admired, in spite of his inflexible attachment to the religion of my parents, and his not unfrequent hints of the delusive character of that *world* which I now found to be so fascinating. Some time elapsed before these hints were expanded into regular discussion.

I shall not detail the trivial circumstance which one rainy morning extorted from me the abrupt inquiry, 'And pray, Sir, what *is* this *world* that you speak of? You know that I am very fond of *definition*.' My uncle was evidently startled at the ques-

tion; which, as he rightly guessed, resulted more from an irreligious petulance, than from any desire to arrive at truth. He paused for some minutes, and betrayed an embarrassment which richly gratified his companion, for now, thought I, I shall easily prove that Mr. M—— is a man of sense in any thing but his religion. At length he interrupted the silence by observing, but with unwonted deliberation, 'Although *the world* as a moral term be not absolutely undefinable, it is yet difficult, and perhaps impracticable, to compress its import into the ordinary space of interpretation. Any limited definition of an expression designed to convey an idea so vast and complicated must necessarily be indistinct and unsatisfactory.'—'Your reply, Sir, leaves me just where I was. You tell me, as I anticipated, the extreme difficulty of definition. I take the liberty of repeating the inquiry. What *is* this world that you speak of?' Mr. M——, instead of hearing this repetition, proceeded with his speech by continuing thus, 'Besides; *were* its explanation condensable, the meaning of a phrase used with such various ambiguity, and connected with the passions and interests of mankind, is determined by the character and immediate view of the person employing it.' Another pause ensued. 'It would be absurd to suppose, for instance, that a Carthusian and a man of pleasure would annex the same interpretation to a term which intends what the one has eternally forsaken, or professed to forsake; and the other esteems as the abettor and guardian of his profligacy.' I began to be impatient, and once more moved the original question, for I determined to nail down my antagonist to the point. 'By the *world* then, said he, 'I mean—but stop, let us consult Dr. Johnson.'

I skipped across the library to reach down the second volume of the Dictionary; and with the eager dexterity of mischief soon found the term under discussion. Mr. M. ran his finger down the page, 'I must apprize you,' he observed, 'that I understand the expression in its moral sense.'—'Agreed, Sir: you intimated this before.' My companion proceeded: 'The dictionary affords only such general information of the subject in hand as confirms what I advanced respecting the indistinctness of definition in cases like the present: for though the author very correctly interprets the *world* to mean sometimes *the manners of men*, sometimes *a secular life*, and so on; yet, without any disparagement, Arthur, to your abilities, I am certain from such interpretations as these, you can collect no shapely idea of the world. You might as well expect to be able to calculate eclipses by knowing that

astronomy is a science teaching the knowledge of the heavenly bodies.' I was too ingenuous to deny the truth of my uncle's assertion, and confessed that the greatest master of the English language found, and left me, in ignorance. 'Were you familiar with the philosophy of revelation,' my conscience awoke as he uttered that word *Revelation*, 'you need not search for the genuine import of an expression frequently used by the sacred writers, in the pages of a critic. But however,' continued my friend with an encouraging frankness, 'if you really wish to pursue the inquiry, my assistance is much at your service.' I thanked him; and as a glance at the window forbade a ride, I found there was no honourable way of escape. 'Suppose, sir, you first tell me what the world is *not*.' '*The world* then does not intend the planet we inhabit, with its contents and produce; because, as I need not inform you, passive matter has no moral capacity. Inanimate nature, is, in itself, neither good nor evil.'

'It is sometimes the cause of good or evil.' I wished, you observe, to harass the enemy's march.

'No; it is sometimes the instrument. Man may render it the organ either of benevolence or mischief; as for example, he may employ the same metal to relieve the indigent and to fee the assassin. Neither does the world signify all mankind, because among them are those (here I must avail myself of scriptural phraseology,) who are pilgrims and strangers upon earth.' 'All this,' I replied, 'I must allow; not however without observing, that where the subject touches upon divinity, I am quite at sea.' At these words Mr. M. paused; and I could read in his manner the opinion he entertained of the person he was addressing. 'My dear Arthur, I believe then that here our discussion must terminate; for the subject is so essentially connected with divinity, that if you interdict *its* interference I shall scarcely know how to proceed; for after all, the only standard on this point is the Bible. But still, if I adduce the authority of the Scriptures to confirm the opinion I hold of *the world*, the views they may afford to substantiate that estimate are couched in language as vague and unsatisfactory to one of us, as that already employed. I do not recollect, that the Scriptures any where furnish a formal definition of the world: they rather unfold its principles, lay bare its character, and describe its actual and permanent state. When St. John, for example, speaks of the world in contradistinction to the genuine converts to Christianity, he says that it LIETH IN WICKEDNESS.

'True, sir; I have heard the passage; but the question is, whether mankind at *this* period are obnoxious to the character here implied. St. John wrote in the first century, since which æra many civilized nations have embraced the Christian faith; and our own quarter of the globe is thence denominated Christendom.' '*Denominated:* certainly; but I insist that the world is essentially the same it ever was since the loss of Paradise. And if, as some geologists imagine, the surface of the earth was considerably altered by the deluge, or has since been partially affected by the operation of volcanic fires and other phenomena, its *inhabitants* are the posterity of an apostate ancestor. The second Adam did indeed appear, and founded the Church now bearing his name, and dispersed over a large portion of the world. But what then? your insinuation would go to prove, that because the European continent is by courtesy called Christendom, that therefore it is Christian; and the next consequence is, that France the land of rapine and blood, the scourge and terror of its neighbours, does yet march to pillage and massacre under the banner of the cross. All this is a contradiction so self-evident, that I am convinced your opinion of the spiritual state of Christendom must be henceforth qualified.' There could be no reply to this; so I was compelled to bound back to my former ground with, 'but still, sir, I want a definition of the world.' 'If,' said my uncle, 'you *will* urge me to make another fruitless effort, I interpret *the world* to mean, those of mankind whose system of conduct is the growth of selfish principles, and hostile to their eternal interests. And now, Arthur, what are you the wiser?' He added, 'and a miserable world it is!'

'Miserable!' I exclaimed, 'it has never been so to *me*.' 'Yes; it has a natural tendency to produce present and final wretchedness; and your inability to discover this tendency, is a proof of its address in hiding its genuine character. I may say to you, with a little alteration, what the perfidious Gloucester said to the young Prince:*

> "The inexperience of your years
> Hath not yet div'd into the world's deceit;
> No more can you distinguish of a man,
> Than of his outward show, which, heaven knows,
> Seldom or never jumpeth with the heart."

Believe me, Arthur, the world is an assasin, who in carnival time steals behind his victim in the dark, and with a fatal dexterity

* Richard III. Act 3.

buries a stiletto in your bosom before you suspect his approach. If you have not found the world miserable, this is, because you have seen only its gaieties, heard only its flatteries, and been busied only with its graver pleasures. A young man entering into life is dazzled with external glitter and glare; not knowing that it is the world's interest and aim to decoy him into its servitude; to effect which it will never mingle alarm with allurement. It slakes his thirst with wine of a delicious flavour and offered in a golden goblet; but there is an infusion of poison, and neither the costly vase nor the taste of its contents can convert the mixture into a salutary beverage. Could I unveil the mournful realities which the world conceals from its inexperienced votaries; expose the disappointment and remorse which *they* feel whom it has duped and deserted; lead you to their couches when their eyes are closing upon vanities they once idolized; could you witness their agonizing conflicts with death, themselves unsupported by any solid expectation of future repose; your *judgment* might at least be somewhat convinced, that the hope of a worldling must terminate in eternal despair. Unless we regard the present life as a state of preparatory existence to a state now invisible, or dimly discovered because of the weakness of our eyesight, we are building upon a quicksand.'

My friend's discourse made me thoughtful; but my anxiety to disprove what I wished to disprove because of its disheartening tendency, impelled me to reply, 'Things may be as you state them; but is *my* hope the hope of a worldling?' 'Arthur; I did not mean to be personal, but if a conviction of your interest in the subject induces this inquiry, I have only to ask, what is the specific object of your life, the source of your gratifications and disquietudes? *Some* object you *must* have, though probably what that object is, you have never distinctly inquired.' I was much more embarrassed by this pointed inquiry than Mr. M. was, when I bolted upon him for a definition of the world. But he did not imitate his nephew by triumphing in my confusion. He paused for an answer, and then continued, 'There *can* be but two objects of human pursuit, this world or the next. Which is yours?' 'Why, my dear sir, your inquiry involves an accusation: it implies, (for I perfectly know your opinion of my religion,) that my general conduct results from no sound principle. Now what is the evil attached to a person entering upon a reputable profession?' 'You are not answering my question; I asked, what is the specific object of your life?' A silence again ensued; but I determined, if

possible, not to beg for quarter. I rallied my disordered forces; I declared that it was my intention to be regular in my profession, and temperate in my recreations with a view to happiness. But my companion wanted to know what description of happiness I meant. 'Why, sir,' I replied, 'there is no entering into detail: happiness is a comprehensive expression; comprising every source of satisfaction; all that a man can wish.' 'Happiness,' said my friend, 'is a term so very equivocal, that I must not venture to define it; its signification, like that of *another term*, depends upon the character and views of its employer. If it mean approach to a desired object with consciousness of progress, we are as much in the dark as ever; for then the question is, what *is* that desired point? But what is to be the *source* of your happiness?' 'The just expectation of prosperity.' 'And what its consummation?' 'Prosperity itself.' 'That is, secular success.' With some hesitation, but with pure truth, I pronounced, 'Yes.' 'Then,' added my companion, 'the object of your life is *the world:* for *that* you are to labour; your hopes are to arise from the prospect of its favours; your anxieties from the dread of its frowns.'

I scarcely understood my friend's drift. The conversation was utterly lost upon me. It was a new thing to be set about inquiring what was the final object of my course of conduct. I had read the classics, amused myself with the sciences, had never stood idle for want of employment. I had divided my time between sober business, and rational pleasures; but stretched not my thoughts forward into future days, never anticipated the close of life, nor looked into eternity. I certainly had *no* precise object in view. An indistinct desire of reputation and opulence had occasionally darted into my mind; but its continuance was interrupted by the books or company of the hour. I trod the beaten tracts of the world without inquiring whither they led, and where they terminated. I lived as many others, an infidel in practice; in theory, one who allowed (if indeed the subject were ever canvassed,) that the evidences of christianity were too forcible to be formally resisted. I was no libertine, no idler. My propensities were of another cast. During my residence at college I associated neither with profligates nor loungers; and was never surprised into a riot. Yet all this while I lived WITHOUT GOD IN THE WORLD. No spiritual idea traced on my heart the rudest outline of principle. My religion was a quiescent opinion; not a principle incorporated in the soul, and operative in thought and action. Embarked on the ocean of life, I was borne down by the

confluent tides of selfishness and secularity; and, driven on rocks and quicksands, had made shipwreck and perished, had not He interposed whom the winds and the sea obey!

Do not, sir, accuse me of violating the sanctuary of the grave, by declaring in this place my conviction, that the mode employed by my parents, when my mind first began to unfold itself, to arm me for combating an enemy familiar with conquest, was in its own nature strangly ineffective. Should this conviction tend, in your estimation, to stain the memory of persons still canonized by filial affection and reverence, no opinion can destroy the justice of that conviction, however it may determine the propriety of its present enunciation. You will understand me when I ask, could I reap instruction from remote allusion, from obscure illustration? At that immature age the subject of such reference made no definite impression. But I deviate from my plan. It is the design of this correspondence to give you some idea of the method used by Mr. M. to convince his visitor of the true nature of that world into which he had just entered * * * * *.

(To be continued.)

THE CHRISTIAN TRAVELLING BY THE LIGHT OF THE SUN AND OF THE MOON.

When a christian has the light of the divine countenance lifted upon him clearly, he goes on his way rejoicing, and sees fully that he is travelling to the mansions of eternal rest. When this light is withdrawn, he has to ascertain his being in the path of life as well as he can, by the reflex acts of his mind, deriving some fainter light from what he has known in times past; and by this he still discerns whither he is travelling. These two states have a strong resemblance to what takes place when we journey by the light of the sun, and the light of the moon. While we enjoy the first, we want no information whether we are in the road or not, but pursue it without question, or doubt, or anxiety. But when we have only the light of the moon, we have sometimes considerable difficulty to ascertain our path, and are almost constantly obliged to examine whether we are in it or not. In a word, as the moon borrows her rays from the sun, so the believer borrows, as it were, the light of his better days, to help him in the dark ones which he experiences. It may seem to the christian that it would be better always to travel heaven-ward by the direct evidence of his good estate. But the infinitely wise and kind parent of all good sees that as in the natural world so in the spiritual it is best that only a part of the time should be sunshine and that a part should be moonlight.

RELIGIOUS INTELLIGENCE.

HIBERNIAN SOCIETY.

London, Jan. 15, 1806.

At a numerous and respectable meeting, held at the New London Tavern, Cheapside, Mr. ALDERMAN LEA, in the Chair,

It was unanimously resolved,

1. That a Society be now formed with this designation, The HIBERNIAN SOCIETY, for the diffusion of Religious Knowledge in IRELAND.

2. In pursuit of this object the Society will endeavour to extend divine knowledge in Ireland by the ministry of the gospel, by the dispersion of the holy scriptures and religious tracts, by the formation and support of schools, and by every other lawful and prudent measure calculated to promote pure religion, morality, and loyalty.

3. Each subscriber of one guinea annually, shall be a member.

4. Each subscriber of ten guineas shall be a member for life.

5. Each subscriber of five guineas annually, or of twenty guineas at one time, shall be intitled to attend and vote at all the meetings of the committee.

6. An executor paying a bequest of fifty pounds shall be a member for life.

7. A minister or other representative of a congregation subscribing or collecting five pounds annually, shall be a member.

8. A committee shall be annually appointed, consisting of twenty-four members, nine of whom shall be Ministers; and fifteen laymen, resident in or near London: three-fourths of each class, who have most frequently attended, shall be eligible for re-election the ensuing year. The committee shall conduct the business of the Society, and appoint all officers except the treasurer.

9. The annual meeting of the Society shall be held on the Tuesday in Easter Week, when the treasurer and committee shall be chosen, the accounts presented, and the proceedings of the foregoing year reported. The first Annual Meeting to be held on the Tuesday in Easter week, 1807.

10. The committee shall meet for business once in every month, or oftener if necessary.

11. That should any of the ministers or gentlemen who are, or may be chosen on the committee, decline accepting the appointment, the committee is empowered to fill up the vacancies.

That the following ministers and gentlemen be the committee until the first annual meeting.

Samuel Mills, Esq. Treasurer.

Revd. George Burder. John Clayton, sen. Rowland Hill, Joseph Hughes, William Nicol, John Pye Smith, John Townsend, Alexander Waugh, Matthew Wilks, Messrs. Alderman Lea, William Alers, Joseph Benwell, Thomas Brett, Joseph Butterworth, Robert Cowie, Henry Dobbs, Joseph Hardcastle, William Harding, Samuel Hollingsworth, William Lane, Geo. Meyer, Alexander Maitland, William Shrubsole, Robert Steven.

The Rev. John Campbell, Shacklewell, near London, secretary.

Mr. John Neale, assistant secretary and collector.

ADDRESS.

To the Friends of True Religion, and of the best interests of the United British Empire.

Britons, Ireland is your sister! Out of the dust of spiritual misery she lifts up her head, she stretches forth her suppliant hands to you. She cries for that help which you have richly the power to bestow; and shall she cry in vain? No. It is your's, under the smiles of Providence and the power of grace, to deal out the bread of heaven to her famished children,

and to turn the streams of salvation into her parched fields.

Hibernia has groaned for ages under an oppressive load of anti-christianism, contrived with systematic dexterity and astonishing efficacy to fetter every energy of the human mind, and to undermine the only true grounds of sound morality; an apostate and pernicious superstition, the enemy of rational piety and scriptural knowledge, of arts and improvement, of civilization, industry, and commerce. From various causes ever to be deplored, the blessings of the glorious REFORMATION have never yet flowed through our sister island, in any other than a very poor and shallow streamlet. Nearly three hundred years have now elapsed since that memorable period: but what have British Protestants done for the instruction and mental culture of their Irish Brethren? alas! the question raises a reply of grief and shame. In future times it will appear scarcely credible or even possible that this enlightened, enterprising, and powerful nation, itself possessing so richly the treasures of scriptural truth and christian freedom, could have been so completely unconcerned and supine, as to any attempts for extending those blessings to its own brethren. And what have been the consequences? such as might have been with reason expected. Ignorance, vice, wretchedness, and credulous bigotry have maintained, and even far extended their ascendency. Civil discontents, inflamed by the animosity of relgious dissension, have ferociously torn and trampled upon the very ties of nature and society. Our restless national foe saw and seized the inviting opportunity. The demon of rebellion howled the signal, and the fair fields of Ireland were drenched with the blood of her children. Had due pains been previously taken to instruct and improve our sister country, we should have had, in her attachment and loyalty, a tower of strength that would have defied the appfoach of any enemy.

Has not SUCH a country, in such circumstances, the most commanding claims on the affection, the commisseration, the unceasing prayers and the generous labours of British Protestants?

According to the latest and best authenticated accounts, the whole population of Ireland is nearly five million four hundred thousand souls.

Of this large population, melancholy is the reflection that four-fifths are Roman Catholics, and that the remaining fifth, though nominally Protestant, is seriously apprehended to include but a very small minority, of such as practically exemplify the superior purity of their professed religion.

If the existence of this fact be matter of painful reflection to every true and serious Protestant, what must be his feelings on being informed that this superiority of numbers in the Popish body is, in a great measure, owing to the accession of very numerous converts from the profession of Protestantism? yet such is the melancholy case. From the scarcity of Bibles, from the great deficiency of a pious and assiduous Protestant ministry, from the practice of non-residence in some of the clergy, from the absolute want of churches in many parishes, and from the deplorable ignorance and indifference necessarily arising from these causes, together with the unremitted activity of the priests, and the effect of intermarriages and other connexions formed with Roman Catholics; hundreds of families, once Protestant, have joined the communion of the church of Rome.

Ireland would be a singular exception to the experience of ages, if it did not manifest the baneful influence of popish error and superstition, in the intellectual and moral condition of those who belong to that communion.

The great body of the Irish within

the pale of the church of Rome, is of the lower classes: and in their minds, the grossest ignorance of all that concerns the supreme interest of man undeniably reigns. With respect to the perfections of God, the requirements of His law, the nature of sin and holiness, the work of the Saviour and of the Holy Ghost, and the method of divine mercy in the salvation of men; they in general entertain conceptions scarcely more just than those of the benighted heathen.

If Ireland be left by you to become the prey of ignorance, vice, superstition, and misery, the victim of artful and seditious deluders, will the danger dwell only in apprehension? will it be restrained in bounds assignable by you? no. You have the bread of life in your hands. Your brethren, dying of hunger, crave your impartation of that bread, for the salvation of their souls. If you any longer withhold it, look at the history of Providence, learn by the examples of fallen nations, and dread the tremendous retributions of righteous Heaven. Those who, if instructed and saved by your zealous exertions, would be your most immoveable, most affectionate, and most grateful friends, will, if left a prey to ignorance and vice, assuredly become the fearful engines of DIVINE VENGEANCE, for your guilty and cruel indifference!

The principal ways of access to the benighted Catholics which Protestant ministers can obtain, are the distribution of Bibles, New Testaments, and small religious publications; the establishment of free schools: occasional opportunities of friendly conversation with the Roman Catholics, and the faithful preaching of the cross of Christ, *especially at funerals*, which are often attended by many Catholics, who would on no other account join in Protestant worship.

But great hopes of efficient good cannot be entertained from the most pious and diligent ministry, so long as the people remain destitute of a ready and constant use of the HOLY SCRIPTURES. It was the liberal circulation of those Divine Oracles which established the Reformation in Germany, England, Scotland, and other countries; and where the same means have been employed, according to their confined ability, by excellent individuals in Ireland, the same happy effects have in a great measure been observed to follow. Though, in some instances, the priests have compelled persons, to whom Bibles or New Testaments had been given, to return or otherwise dispose of them; this is not generally the case, except in the province of Ulster. And there are many happy instances in which the reading of the sacred volume alone, unaided by any other means, has been the instrument of sincere conversion to the love of the truth, and the practice of holiness.

It is, on the whole, manifest that no methods, in the power of man to employ, *except the diffusion of our confessedly excellent translation of the Scriptures, particularly the New Testament*, will ever have due effect in removing the prejudices, civilizing the manners, and enlightening the minds of THREE MILLIONS of our brethren and fellow subjects.

Ye British disciples of HIM who came to seek and to save that which was lost, hear the cries of perishing souls, souls whose misery is the more affecting in proportion to their own ignorance of its true nature! A NATION; a brave, grateful, and most interesting nation; a nation attached to you by the ties of strongest interest and closest relationship, now calls for your aid. Estimate the value of your present opportunities. Seriously meditate on this momentous pause. Providence presents great and powerful instruments of good. They lie at your hand. It is your's to grasp them, and fly to the glorious work, with the patriotism of Britons, and

the compassion of Christians.

Extensive funds will be requisite for carrying the design of this Society into effect, and it is hoped that the object will appear of such magnitude to the friends of true Christianity, as may dispose them to give it their most liberal support.

Subscriptions will be received by the following BANKERS:

Messrs. Down, Thornton, and Free, Bartholomew-Lane; Hankey and Co. Fenchurch-street; Fuller, Chatteris and Co. Lombard-street; Ransom, Morland and Co. Pall-Mall. Also by Samuel Mills, Esq. Finsbury-Place, *Treasurer*, Rev. J. Campbell, Shacklewell, near London, *Secretary*, and by the gentlemen of the Committee.

OBITUARY.

MR. EDITOR,

I send for insertion in your Magazine the following account of a *pious African.*

On the 24th of June last died in Philadelphia, DINAH, a native of Africa, aged about eighty-five years. She was taken from her country by violence, when she was about four or five years of age, and was first carried to the island of Barbadoes in the West Indies. There she became the property of a man who soon after removed to Philadelphia, brought Dinah with him, and sold her to a person who lived in the adjacent country a few miles from the city. She was now about seven years old, and by the wife of her owner at this time (whose name the writer regrets that he cannot record) she was carefully taught to read, and instructed in the principles of the christian religion;—favours of which she retained the most grateful recollection through the whole of her after life. When she was between twenty and thirty years of age she was sold to the Rev. Gilbert Tennent, the first pastor of the second presbyterian church in Philadelphia, in whose family she lived about ten or twelve years. After this, she became the property of Mrs.—Clymer, who by her last will gave Dinah her freedom, and settled upon her an annuity of ten pounds, with the right to use a chamber as her own, during life. This generous provision added to her own little earnings and some occasional assistance from christian friends and the church to which she belonged, rendered the last thirty years of this truly valuable woman easy and comfortable. She was once married, to a black man named Peter, who was eminently pious, and with whom she lived happily for a long time. He died about seventeen years before her. She had four children, all of whom died in infancy or in early age. Her health was good till a few years before her death, and then her infirmities were those of age rather than of disease, seldom confining her even to her house. She died on a Wednesday, and was able on the sabbath immediately preceding, to attend twice on public worship. Such are "the short and simple annals" of *Dinah*, whose present state there is reason to believe is infinitely more desirable than that of many sages, heroes and conquerors "who have filled the world with their fame." Of her piety and general character an account somewhat more particular will probably be acceptable, and it is hoped useful to our readers.

It was in the family of the Rev. Mr. Tennent, that Dinah obtained that religion of the heart of which she was ever after an edifying example. Before this indeed she was seriously disposed and exercised in consequence of the good instruction which her former mistress had given her, and from the impressions which she received by reading the sacred scriptures. On a mind thus furnished and disposed, the prayers, and admonitions, and preaching of a christian master, whose life and conduct were

also a constant lesson of piety, were likely to have the happiest effect. Such an effect, under the influence of divine grace, they had on Dinah: and her master after receiving entire satisfaction of her undissembled piety, had the pleasure of administering to her christian baptism, and of admitting her to the full communion of the church of which he was the pastor. Of this church she remained a member for more than half a century; and in no instance did she dishonour her profession, but her life was a uniform series of exemplary christianity.

The religion of Dinah was not enthusiastic. It indeed warmed her heart and influenced her whole practice. But it appeared more in a steady system of temperate devotion, of regular attendance on and delight in divine ordinances and institutions, and in the cultivation of meekness, charity, benevolence and humility, than in any extraordinary fervors of the affections. But at times under the powerful preaching of the word, the administration of the Lord's supper, or in animating christian conversation she discovered that she felt very tenderly. On a few occasions the writer has heard her express pious sentiments with considerable ardour.

Her mind was not subject to those extreme elevations and depressions which some christians experience. She was not without some trials and conflicts of a spiritual kind; but her hope in Christ was seldom shaken. She lived generally in a comfortable expectation of a blessed eternity, which was not much affected by the changes of life or the fluctuations of feeling. She was a sensible woman. Her conversation was not weak or insipid, or trifling. Her remarks were judicious, and expressed with propriety, and the whole of her behaviour and deportment was marked by good sense and discretion. Those who maintain that there is a native and unconquerable imbecility in the minds of native Africans would have seen nothing in Dinah to countenance their system, but much to contradict it. Few women with her opportunities for improvement appear with half the advantage in conversation that she did. She was once in the writer's study, speaking on a religious subject when a clergyman who did not know her came in. She would have been silent and retired if she had not been encouraged to proceed with her observations, which she did for a few minutes, and then modestly left the room. The clergyman was now informed that he had been hearing the remarks of a native African. Struck both with the piety and good sense of what Dinah had uttered and admiring the grace and goodness of God toward her, he declared that he valued the interview more than he would one with a person of the highest worldly distinction. She was then about eighty years of age.

She was grateful and affectionate. Her gratitude to God for bringing her from a land of heathenish ignorance and idolatry to one where the gospel was known, and by his good providence and grace leading her to the knowledge of the truth as it is in Jesus was a topic on which she appeared to meditate much, and on which she sometimes spoke with strong indications of admiration and thankfulness and humility. Yet on this subject she seldom failed to remark that it was no excuse for those who had unjustly taken her from her country and parents,* that God had over-ruled it for good, commonly repeating those apposite words of Joseph to his brethren—"Ye thought evil against me, but God meant it unto good." Her affectionate attachment to her christian friends was remarkable. The families of her pastors appeared to be particularly dear to her, and she called on them often and took a deep interest in all that related

* Young as she was when brought from Africa, she retained an impression of some of the leading circumstances of the transaction.

to them. She cherished a grateful remembrance of all who had at any time shown her kindness especially if it had been made beneficial to her soul. But the memory of Mr. Tennent who had been her spiritual father was dearest of all. Of him she could scarcely speak without emotion. To his only surviving relict her attachment was most ardent. Of her Dinah scarce ever spoke by any other appellation than that of "my dear child." Having at a certain time resided in her house for several weeks in a back room appropriated to the purpose, Dinah's "dear child" entered it one day unobserved, a screen being drawn round the fire to protect the old woman more effectually from the winter's cold. An earnest whisper was heard from behind the screen, which curiosity prompted the mistress of the house to endeavour to overhear. She did so, and was much affected to find that she herself was at that juncture the subject of Dinah's fervent and importunate prayer.

The death of Dinah was the death of the righteous. She was visited by one of her pastors twice during the three days of illness which terminated her life, and to him she freely told the state of her mind. Having long been watching for her dissolution it appeared that she met its approach with christian calmness, and "a hope full of immortality." She retained her senses almost to the last, and without pain or struggle feel asleep in the Lord.

How certainly will God gather all his people to himself. Here was one in the wilds of Africa whom those who "thought not so" were made the instruments of bringing within the sound of the gospel that she might become a trophy of sovereign grace. "All that the Father giveth me," saith the Saviour, "shall come to me." How remarkable does the providence of God in many instances second the designs of his grace. Dinah was not permitted to live and die in the West-Indies, nor by any circumstances to be prevented from becoming a member of Mr. Tennent's family, where she was savingly brought home to God. How careful should all masters and heads of families be to use their best endeavours to save the souls committed to their care. What a pleasure will it be for those who were made instrumental in the conversion and comfort of this poor African to meet her in heaven, and how much may they have profited by her prayers while on earth. How greatly does religion sweeten and dignify the life of its possessor. Dinah had never known in this world a hundredth part of the inward peace she enjoyed if she had not been pious. It rendered her happy even in slavery; it ultimately procured for her liberty and a comfortable provision for her old age. It procured for her likewise the respect and affection of very many whose respect and affection are the most estimable. "The memory of the just is blessed." Hundreds and thousands of the blacks live and die with as little notice or regret as the beasts that perish. Not such was the lot of Dinah. Though she left not a single surviving relative, she was followed to her grave by a numerous concourse of friends who venerated her character, and many of whom will long remember her virtues, and you will not think your magazine dishonoured by presenting her example for the edification of all your readers. What interesting changes will the last judgment exhibit! How many who have been the owners of slaves will then envy Dinah? How many who have governed and tyrannized over the world will then wish that their lot had been that of this pious African?